

THE WOMEN'S MISSIONARY MAGAZINE

—OF—

THE UNITED PRESBYTERIAN CHURCH.

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No. 9

CAN ANY THING BE DONE FOR OUR BOHEMIANS?

MRS. NELLIE J. LOGUE.



It is our Bohemians here in America, who prompt this question, not those far away over the sea.

God in his providence has brought to the shores of this land of the free an immense number of oppressed people known as Slavs.

The Slavonic population in the United States consists, as nearly as can be estimated, of about one third of a million Bohemians, one to one and a half million Poles and one hundred thousand Slavic Hungarians.

The greater number of these have flocked into the large cities, and here it is the missionary finds plenty to do—"the fields white for the harvest."

Cleveland Ohio being the headquarters of missionary work for this people, a description of the Bohemian work in this city will give an idea of its nature and great need here and elsewhere.

With few exceptions the Bohemians who came to this country are from the laboring classes. Bohemia being overcrowded, wages low and the people suffering both from political and ecclesias-

tical oppression, they flee to free America, which offers them a home and opportunity to earn a livelihood. From 1875 to 1883, Rev. Charles Terry Collins was pastor of Plymouth Congregational church of this city. Mr. Collins was a man of noble character. "To know him was to love him."

Aggressive by nature, full of love for the Master and downtrodden humanity, with a yearning desire to help the masses, this man saw, in a neglected portion of Cleveland, a work for him to do. After months of planning, hard work and many discouragements, he established Olivet chapel.

After establishing this mission Mr. Collins reached the conclusion that special work must be done for the Bohemians, there being about 10,000 in that immediate locality. His most important step then was, to find the right man to place in the field. Fortunate was he in his selection of Rev. H. A. Schauffler, who was peculiarly fitted for the work, having been for several years a missionary in Austria. Born of missionary parents in Constantinople, he was familiar with various people and languages. Mrs. Schauffler's poor health had compelled

them to return from Austria to the United States, and it was while waiting for improvement in her health, which never came, that Rev. Schauffler accepted the call to Cleveland in October, 1882. His time was to be divided between the regular English work at Olivet chapel and special work among the Bohemians.

It was not long before the labor became too great for the laborer, and Mr. Schauffler feeling himself specially fitted for the Bohemian work, gave over the chapel to other hands and has since given all his time to Slavic work. Until the autumn of 1883 the Bohemian mission work had been carried on by the donations of a few individuals of various denominations. At this time the Congregational churches of Cleveland took up the work, receiving the promise of help from the American Home Missionary Society. Thus was inaugurated the Slavic department of missionary work of the Congregational churches of this country.

Bethlehem church, situated on Broadway, is in the midst of the largest of the three Bohemian colonies of Cleveland, about half the Bohemian population being in this locality. This church has 165 members, including 32 from Cyril chapel, and 620 in the Sabbath-school. The preaching services are conducted in both Bohemian and English, and the attendance is not confined to Bohemians. The mingling of the races, which is accomplished in this church by the services being in both languages, is very desirable. It is well known that a foreigner adapts himself to American ways and mannerisms long before he can speak our language. Thus this close contact soon Americanizes him.

There are two other stations, one at the East Madison avenue Congregational church and the other, Cyril chapel, located on the West side. The latter is in the midst of a large Catholic population, which had, for a year and a half, been

abandoned by the Catholic priests after a severe but unsuccessful attempt to rule the people. It is a very promising field for the Protestant church.

The two most important outgrowths of the Cleveland work are: the Oberlin Slavic department, which is connected with Oberlin Theological Seminary, the purpose of which is to fit young men for missionary work among the Slavic people. Eleven young men have gone out prepared for the work in the last five years, and ten more are now in preparation. The other, the Bible Readers Home, is situated in Cleveland on Fowler street in a lot adjoining Bethlehem church. Both of these enterprises sprang from the great need of workers, the cry being the same as in foreign fields: "The harvest is plenteous but the laborers are few."

This school, which has for its object the education and training of young women for missionary work, was started under the direction of Mr. Schauffler, by Miss Clara Hobart in her own home with but one pupil. From this small beginning have come great results. The number of pupils having increased to seven, it became necessary, in 1888, to go into a rented house, which was found near Bethlehem church. Here they remained until a year ago when they moved into their new and commodious Home on Fowler street.

This Home is large enough to accommodate twenty-four scholars. It has all the modern convenience—bright sunny bed-rooms, well-heated and ventilated school-room. Miss Hobart, one of Mr. Schauffler's most efficient workers, is the principal of the school. There are present nine girls at the Home. In the morning the girls study the ordinary English branches, singing, organ playing and especially the Bible, which is taught in both Bohemian and English. Three afternoons of the week they visit, Bible in hand, from house to house, and

many are the interesting incidents related by these visitors and Bible readers showing that there is as much spiritual destitution right in our midst as in foreign heathen lands. Much does the work of these girls remind us of our zealous workers in India.

These girls are not all from Cleveland. Mr. Schauffler is superintendent of the Slavic work of the A. H. M. S., which necessitates his traveling all over the country where there are colonies of the Slavic race. Whenever Mr. S. comes across a Christian Bohemian girl who gives promise of fitness for mission work she is invited to the Cleveland Home to prepare for such work. The course of study extends over a period of three years. The girls are required to take care of their rooms, help with the general work, besides doing the visiting, and receive their schooling and support so far as they are not able to do for themselves.

Hundreds of homes are visited by these Bible readers, and mothers and children are told of the love of a Saviour who would otherwise never know his name.

From the work in Cleveland as a center have gone out workers and enthusiasm to other fields equally as needy. In Chicago, St. Paul and St. Louis wonderful progress is being made toward converting this people. Miss Ella Hobart is at present abroad studying the Polish language with the intention of teaching it in the Cleveland Home.

In looking over this work we see our question "Can we do any thing for our Bohemians?" answered. Something can and is being done for this people on whom the American industries are so largely dependent. Let us send up our petitions to an ever willing Listener that He will bless and magnify this work so well begun.

Cleveland, Feb. 1st 1892.

OUR HOME MISSION WORK.



WE have at present four women at work as home missionaries: Miss Lizzie N. Johnson, in South Omaha, Neb.; Miss Elsie Williamson, in Indianapolis, Ind.; Mrs. Nichol, in Monmouth, Ill., and Miss Pollock, in Westmoreland Presbytery. The two first named are directly in the employ of the Board, the two latter being employed by one of the Monmouth churches and Westmoreland Presbytery respectively. All send reports to the Women's Board. Their work is always under the control and supervision of the pastor and session of the congregation within whose bounds they labor, and consists in visiting from house to house all who are non-church goers, gathering up children for the Sabbath-school, caring for the sick and needy and doing all that a woman can do to

carry the gospel to the careless and indifferent. The work has been successful although a comparatively new one in our church. Miss Johnson writes in her last report that the mission is now rejoicing in the hope of a pastor very soon, Rev. J. F. Ross having accepted the appointment there and expects to commence work in a few weeks. Thus from the labors of this devoted woman, this mission under the care of the Park Avenue church has grown into a thriving congregation, with a live Sabbath-school, prayer-meeting, children's band and young people's society. It is so near the time of our annual reports that I will not bother you now with figures or statistics. Mrs. Nichol writes that she is only able to give part of her time to the work, but that she finds in some parts of the city almost as much heathenism as she found in Egypt. Oh! that

the women of the church would do all they could for the dark places in our own as well as heathen lands. Miss Williamson has just gone to her field of labor. We pray that the same blessing may follow her labors as has been so richly bestowed on Miss Johnson's work.

A certain mission congregation began a little more than two years ago in one of our large cities with sixteen members, and no money, building or pastor. The building which they erected upon their lot soon became too small and many were turned away from the services because they could not find room to stand. Their membership is now over two hundred, and the average attendance at Sabbath-school one hundred and fifty. All this necessitated a new building, which will be dedicated about April 1st.

The Board of Church Extension gave them a liberal grant, and your Board has just agreed to loan them thirteen hundred dollars on first bond and mortgage—this action having been heartily approved by the Board of Church Extension. So you see we are doing various kinds of home mission work.

Some time ago the Presbytery and our Home Mission Board made a united request that the women of the church through their Board, should undertake the establishing of a United Presbyterian church in Salt Lake City. This we gladly agreed to do, promising to pay the minister, whom the Home Mission Board may appoint to this field, twelve hundred dollars per annum. Several ministers have been asked to go to this needy field, but as yet no one has accepted.

The work demands a first-class man in every particular, and we hope he will soon be found. After he has thoroughly examined the field we will act on his judgment and the advice of the Home Board in regard to the erection of a building and the employment of a Bible-reader.

In this connection let me state that

we are frequently receiving applications from women with very high recommendations for positions as home missionaries. These are all carefully filed and will be taken up as occasion demands. In *all cases*, however, where the pastor, or session of the congregation which is to have the missionary in charge, *know* of some woman whom they desire to employ, we always grant the request, feeling sure that it will be better for the work to have a person with whom they are acquainted to labor with them rather than a stranger.

We are also constantly receiving letters from pastors who desire women home missionaries sent to help them. In order that this part of our work may be fully understood, let me briefly state the only conditions under which we will undertake the sending out of women as home missionaries:

1. The application must first be presented and approved by Presbytery.
2. Then be submitted to Home Board.
3. If recommended by Home Board, will be formally considered by the Women's Board. If the directions are followed and approved, we think very little risk is run in sending out a woman worker.

There are more societies ready to send boxes than there are persons known to whom they would be acceptable. Our ministers are very backward about making their wants known, and we honor them for the disposition they show, but we would be glad if some woman who knows that her pastor and his family are in need, would write to the undersigned giving some details as to the number, age and sex of the children, and a list of articles they most need.

We earnestly hope that every woman in the church will remember the work of the General Missionary Society daily, at the throne of grace, specially asking for grace to enable us to care for needy souls in our own land.

(MRS. H. C.) ELIZABETH M. CAMPBELL.

MISS ELIZA B. WALLACE AMONG THE FREEDMEN.

XENIA, OHIO, Feb. 10, 1892.

MY DEAR FRIENDS:—



YOU will no doubt be surprised to hear from me at this place. But having been at Knoxville fourteen years, the greater part of the time during all the year except three or four weeks spent with my mother at Detroit, Mich., I had been feeling the need of rest, although physically I was in good health, but was becoming nervous and irritable, intellectually and spiritually lean and poor. After consulting with Dr. McCullough I wrote to the Board asking leave of absence for six months, which was kindly granted, Miss Kerr, of Rushville, Ind., taking my place. Before going North I decided to visit our branch schools in the South; also those of other denominations. I left Knoxville at 3 a. m. on Saturday, the 15th of January, and reached Athens, Tenn., at 5 p. m. Was met at the station by Mr. Cook, our minister at that place, and was soon warmly welcomed by his bride, a former student of Knoxville College.

As the three lady teachers came in to bid me welcome, and I observed their neat appearance and listened to their earnest conversation concerning their work, I was truly thankful that Knoxville College had been established.

Sabbath morning I attended a meeting of the Band of Hope of about thirty children and young people. The exercises were conducted by one of the teachers. At 2 p. m. we went to Sabbath-school. There were about seventy present, and they sang the psalms as though they enjoyed them, and everything was well managed. In the evening Mr. Cook preached to a good congregation. One thing I noticed, they all seemed to be well dressed without the jaundiness that you often see among

colored people. The teachers' home is almost finished, and will be very neat and comfortable. Monday night the Ladies' Missionary Society met, but not being well, and fearing the return of la grippe, from which I had just recovered, I did not attend, but was quite amused at their admitting men and requiring all their members to sign the temperance pledge and abstain from the use of tobacco.

Miss Henrietta Mason being anxious to visit once more the scene of her early labors at Miller's Ferry, Ala., concluded to accompany me to that place, Mr. Cook kindly finding a substitute for her. On Tuesday evening we bade our friends at Athens goodbye, and took the train for Selma. As I carried the tickets Henrietta was supposed to belong to me, and was not sent to the "Jim Crow" car, where all colored people must ride unless traveling with some white person as their servant. When we reached Selma we were told that the boat would not reach Miller's Ferry before Saturday and that we had better go to Catharine. We entered the car again and reached Catharine about 10 a. m., but were informed that it was impossible to cross the river owing to high water. We followed the landlord to his hotel and asked if we could get to Mr. Bruce's, and were told that we could. Henrietta went out to find a conveyance, and soon returned with an old buggy drawn by two mules, with a colored driver. He thought we might cross the river but he could not take the team. So we told him to drive us to the river, which he did, stopping at a colored hotel to warm. When we reached the river the driver called for them to bring over the flat, but they replied they could not. We went back to the colored hotel, supposing we would be obliged to remain there over night, but the landlord informed us that

he had found a man with a skiff who would take us over. We returned to the river. The man with his skiff was soon on hand. It looked like a frail thing to cross so much water in, but they told us there was no danger if we would only sit still. We were soon on the other side. Our baggage was taken to the house of a colored man near by, and we started to walk to Mr. Cloud's. Two little boys came running after us saying that Mr. Cloud had left word that if we came we should wait at that house until he would bring the buggy. But we preferred walking to waiting and were soon at the teachers' home. Mr. Cloud had just come from the river, and had tried to persuade the ferryman to go over, but he feared to venture. When Mrs. Cloud and Mrs. Scott returned from school, Mr. Cloud met them in the yard and told them he could not get the ferryman to cross the river. Judge of their surprise when they opened the door and found us there. Soon Judge Henderson and wife called and invited me to stop with them. I gladly accepted their kind invitation. The Judge and his wife did everything in their power to make my visit pleasant and profitable. He has ever been a friend of this mission, aiding it financially; also by advice which only a man of his experience can give.

We remained here one week, visiting the school and the various meetings connected with it. The school-house is composed of three rooms; folding doors between two of them. In these were gathered about two hundred persons, and although there was ice on the ground, many were bare-foot, and had on very little clothing. But the school work was going quietly forward—little ones reading from charts, older ones at the blackboard and teachers often trying to hear two classes at the same time.

My attention was directed to a man crawling on his hands and knees as the children were passing out. One of the

teachers explained that he had lost the use of his lower limbs when about twelve years old, and had attended school through all kinds of weather, crawling on his hands and knees, until Mr. Cloud raised money and bought him a wheeling chair. He was his most advanced pupil. Mrs. Cloud teaches sewing in the afternoon, and they seem to be doing good work, but she cannot give these lessons to more than half of the girls, neither has she time to teach cutting or fitting. Friday afternoon the school had rhetorical exercises, and Mrs. Scott had her mother's meeting, about thirty being present. She first teaches them to read their Bible, then to count little sums of money such as they might have. She then gives them a talk on something that would be of use to them in their home. Washing flannels was the subject that day, but the time was given to Henrietta and myself. The welcome those poor women gave Henrietta, their first teacher, was very touching.

Friday night we attended the Literary Society, which reminded me very much of our first days at Knoxville College; Sabbath at 3½, the Sabbath-school. The house was full, about 250 of every age, ministers deacons, and all. They were divided into five classes, three in one room and one in each of the others. The teachers worked hard, but it was very difficult to hold the attention of such a mixed multitude. At 3 p. m. a Bible reading was given by young men, prepared by one of the teachers. The house was full; all seemed to enjoy it. Out of respect to us one of the plantation preachers was permitted to preach in the school-house. They gathered in from every direction, riding mules, (two on one), walking, in wagons, carrying pine torches. The house was crowded to overflowing, and such preaching! It makes my heart ache to think that all these people were receiving it for the Gospel. I will try to give you a sample of it.

"God split the angel and placed one foot on land and the other on sea." "The Bible says, every man must eat out of the spoon he feeds his neighbor with." "Christians as is goin' up to Heaven, through the methuselem blue, where God reings." "We have to pay three dollars for fair Faith, Hope and Charity." This will give you only a very faint idea of their preaching.

Mr. Cloud taught them one Sabbath that the prodigal son was not Jesus. During the week the ministers called a secret meeting of the people and warned them against sending to the mission school as they taught a different Bible. Mr. Cloud hearing of it, at the close of one of their meetings, asked permission to speak. He told them what he heard, and explained that he taught the Bible taught all over the country. The preachers denied it, and the people then became indignant and the deacons called a meeting and compelled the clergy to attend the mission school. Each one must see something wonderful before he can be converted. One man claimed to have been taken to hell where he saw the devil with an iron rod two hundred feet long, with which he was stirring up the fire calling out fair play. This was considered a call to preach.

A girl gave the following: "I went down to de woods, de Lord cut me open, took out something like a watch, washed it clean and put it back in and slapped me together again; so, broders and sisters, I know I am a Christian."

That these people are heathen in every sense of the word can any one doubt? They have never come in con-

tact with civilization, for they are plantation negroes. Judge Henderson told me that a man told him that he had brought over from Africa ship after ship load of colored people; hid them in the cane-brakes until the officers left, then sold them to the planters. He thought he did a smart thing. Now these people came from Africa where idolatry was practiced in its worst form. Their religion is mixed with a little Bible handed from one to another, until the devil is reaping a rich harvest. Souls are every hour passing into eternity knowing nothing of the plan of salvation, and we as a Christian nation are sitting quietly discussing the negro problem, thinking we did a grand thing when liberty was given to them, thirty years ago. My friends, this is too great a question for men to solve; God in his own good time will solve it. In the meantime, He has said: "Go work in my vine-yard to-day, the harvest is indeed ripe but where are the laborers." My prayer is that God will not require their blood at our hands. But my letter is already too long. God willing I will tell you more of my Southern trip next month.

Yours truly,

E. B. WALLACE.

These people need Bibles, Sabbath-school papers, second-hand clothing, maps, charts, indeed almost every thing. Thosesending, direct to P. C. Cloud, Miller's Ferry, via Selma, Ala., by steamer. My address for the present will be St Clairsville, Ohio, Belmont Co. In sending to different stations please put in the barrel a card saying by whom sent.

The Church of England Mission has about 400 communicants in Salt Lake City. To carry on the work through his whole jurisdiction, the Bishop receives a grant of only 4,500 dollars yearly from the Missionary Society of the

Church; for all other expenditure he is responsible. The Methodists send 25,000 dollars to their representatives; they being a much larger body. Altogether the Anglican Bishop has three churches and as many clergy in the city.

MORE ABOUT OUR INDIAN WORK.



PERSONS sending boxes of goods to the Warm Springs agency will please remember that our mission is about eighty miles distant from the Dalles, the nearest railroad point, and that everything has to be hauled from thence at a cost of *two cents per pound*.

The cost of freight is more or less as distances vary, but when boxes are weighed before being shipped, please send to the missionary a sufficient amount of money to pay two cents per pound for drayage. At one time last year Mr. Alter had paid out nearly seventeen dollars for this purpose. Mark all boxes plainly for Rev. Joseph Alter, United Presbyterian Mission, Warm Springs Agency, Crook Co., Oregon; or Rev. J. A. Speer, Wapinitia, Oregon, and inside *be sure* to place a note giving the name of the donor. The missions are forty miles apart, so that it is necessary to mark the goods for the place for which they are intended before they are shipped. On some railroads special rates have been secured and in some cases free transportation has been given, so that I am unable to give definite information as to freight rates.

In addition to garments of all kinds for men, women and children, gifts of tea, coffee, rice, matches, candles, soap, etc., are acceptable.

You will be glad to know that we have decided to purchase a saw-mill for Mr. Speer's district. Only two or three families of the Wasco's, who are most numerous at Sinemasho, live in houses; all the others living in tents.

Experience has taught that the Indian cannot be fully civilized while living in tents. They must have houses before we can hope to bring them to Christ. Mr. Speer writes that nothing we can do will win their confidence so much as furnishing them with a mill with which lumber can be cut for building purposes. They will gladly give the timber and do the hauling if the mill is brought to the mission. Aside from this we are very desirous to have the church and parsonage built this summer, and in order to accomplish this a saw-mill is an absolute necessity and will be a saving of about one-third of the cost of the lumber. This whole matter has been referred to the Presbytery of Oregon and a letter has just been received from the superintendent of missions endorsing Mr. Speer's request for the mill. The cost is \$2,000, but by paying cash we will receive a discount of \$140, thereby reducing the cost to \$1,860. Mr. Speer has gone to bring his family to his field of labor, the Indians being very anxious to have him permanently settle among them and build himself a house. We hope much from the influence of a Christian home among them.

Presbytery has also approved the appointment of a Bible-reader at Wapinitia, and we have elected Miss Eliza Black to that position. She is well and favorably known to many of us as a devoted Christian woman with a long experience as a public school teacher. We sincerely hope she may accept.

(MRS. H. C.) ELIZABETH M. CAMPBELL,
Secretary.

It was said at the annual meeting of the London Missionary Society, that missionaries did not sufficiently raise the veil and tell what Hinduism is.

One could not speak about it and scarcely write about it. Almost every temple in India had from 30 to 200 priestesses engaged in vice.

MEMORIAL HOSPITAL.

AT the last meeting of the Board of Managers of the United Presbyterian Memorial Hospital for Children, secretary was directed to thank the mission bands and friends throughout the church, (through the Women's MAGAZINE,) for their prompt response to our appeal to provide for beds. *Every bed* in the hospital has been provided for, and still kind inquiries are coming to us.

The principal ward was furnished by the friends of the late Mary S. Fulton, (wife of Rev. James M. Fulton, D. D.) in loving memory of her, and is called by her name. Mrs. Jos. F. Neely furnished the convalescent ward, in memory of her mother, Mrs. Jane Patterson. The dining room was furnished by the Young People's Society, of the 2nd United Presbyterian Church, of Allegheny, Pa. The office was furnished by the ladies of the 1st United Presbyterian church, of Allegheny, in memory of their first pastor, Rev. J. T. Pressly, D. D. The following are the names of our beds:

Mrs. A. P. Burchfield, in memory of her daughter, Sue.

Mrs. N. Wylie Stevenson, in memory of her daughter, Florence.

The King's Daughters, of the 4th United Presbyterian Church, Allegheny, memory of Edna Steele.

The Ladies Missionary Society, of the 8th United Presbyterian Church, Pittsburgh, in memory of Mrs. Ella Sheppard Brown.

The King's Daughters, of the 3rd United Presbyterian Church, Pittsburgh, in memory of Miss Jennie May W. Hultz.

The Ingram Mission Band, in memory of Mrs. A. C. Duncan.

The Willing Workers, 3rd church, Xenia, in memory of Mary E. McMillan.

Fulton Mission Band.

Good Will Mission Band; of the 1st United Presbyterian church mission, Allegheny City,

Verona Mission Band, Verona, Allegheny co., Pa.

Bellvue Mission Band, Bellvue, Allegheny co., Pa.

Do What You Can Band, of East Palestine, Ohio.

The Ladies Missionary Society, of the 5th United Presbyterian church, Allegheny, furnished entirely the matron's room.

A beautiful cabinet, for holding the surgical instruments, is the gift of the "Young Helpers" society, of Salem, N. Y., in memory of Willard U. Shaw.

A handsome picture is the gift of the Young Ladies Missionary Society, of the 7th United Presbyterian church, Pittsburgh, in memory of Edith McComb.

On a neat silver plate, on the back of our child's rolling chair, is engraved the name Grace Morrow.

Almost every thing about our hospital is the gift of thoughtful friends. We all know that societies and bands take a keen interest in any object to which their contributions are applied, and the Board of Managers, realizing this fact, decided to create a "Milk Fund." Large quantities of milk are consumed in our hospital. Many of our little patients get no other food but milk for weeks at a time. Will not the boys and girls throughout our beloved church, who are well and strong and able to digest lots of good things beside milk, think sometimes of the sick children in our memorial hospital, and instead of spending their pennies for candy and nuts and marbles and dolls and *chewing-gum* ? save them, and send them to the treasurer of our Hospital, Mrs. W. C. Hodge, No. 5711 Rippey street, Pittsburgh, Pa. ?

(MRS.) JEAN S. SANDS, Sec'y.
Pittsburg, March 3, '92.

CHURCH EXTENSION AND PARSONAGE FUND.

"It is so comfortable," is the remark of the missionary who has just entered his parsonage at Findlay, O. He was sent by his Presbytery and the Board of Home Missions to a new field in the stirring city. He began his work earnestly and prosecuted it faithfully. The few who responded to his call worshiped in a hall in an office building. The work was blessed, the number of the worshipers increased, a congregation was organized, and the people of the city began to feel the presence of an addition to the moral forces of the community. The next step was a church. A good site was selected, and money raised to erect the house of worship. It is now under way, and as soon as the season permits will be completed. But what of the missionary? Rents are high and his salary small. Why should such high and increasing rent continue to be paid? The new church lot is deep, and affords a delightful site for a house on the cross street. But the money to build it? The Board could not help, because there were many claims; wait! After a little while a crisis came, and the missionary must make some other arrangements about a house. Shall he continue to rent, going from one house to another as circumstances may compel? Would the Board help? The time was more favorable, for the Women's Missionary Board is an ally of work, and was ready to help. The application was endorsed to this Board, and the response was prompt and noble. Now after a few months, the missionary moves into his house, and as he does so says? "It is so comfortable!" He is not now a tenant at will, and subject to rising rents. As long as he remains in the field he has his home, and when he removes, his successor will find a home waiting for him.

In the meantime as the money paid for the house was a loan it comes back as

rent year by year until the house is all paid for. This is part of the work of the missionary societies. Other missionaries are in straits about places in which to live. Their applications are before us. "Can you help us to get a parsonage?" one after another writes, but just now we must say, "Not at present." What is the will of the societies?

The Board of Church Extension during the past month received contributions to the amount of \$1,375.00, and also some loans returned and a small legacy. The unpaid appropriations amount to \$21,802.10. A grant was made at the recent meeting to Four Mile Kan., in the Presbytery of Concordia, of the region in which they have suffered so much recently by the harvest failures. The congregation is full of energy and soon will have a neat church.

A. G. WALLACE, Cor. Sec.

Sewickley, Pa.

AN EXAMPLE OF THE PARSONAGE WORK.

Thus writes the pastor of the St. Charles, Iowa, congregation:

Feb'y, 29th, 1892.

REV. A. G. WALLACE, D. D.,

DEAR BRO:

I write to thank you, and the Board through you, for the loan extended to our congregation four years ago, and also for the generous terms granted the congregation in paying the same. By this means we have enjoyed a fixed abode, in a comfortable dwelling for four successive years, at a total outlay to us of only (\$200.00) two hundred dollars more than we would have had to pay for inferior and shifting accommodations; while we would perhaps lose more than that had we made a purchase, and be compelled to sell, were we going away. The property would sell for more to-day, I think, than the congregation paid for

it. The whole is now paid for unless it might be some individual item, not aggregating five per cent. of the pur-

chase price, or say ten to thirty dollars. Again, I thank you for this kindness.

Yours, etc.

W. R. BALDRIDGE.

OUR GENERAL MISSIONARY SOCIETY CHARTER.



UNDER this heading an article by R. N. E. appeared in the February number of the MAGAZINE raising the question whether it would not be better to have the charter amended so as to make the Board, and not the General Society, the corporate body.

In the *United Presbyterian* of March 10th appears an editorial on the same subject and covering substantially the same ground. From this editorial we take the liberty of extracting the closing part, which furnishes a fitting supplement to our article in the February number and gives, as we think, a satisfactory answer to the question therein propounded, viz., the possibility and the propriety of the incorporation of the Women's Auxiliary Board and the election of the members by the General Convention.—EDS.

Extract from editorial in the *United Presbyterian* of March 10th, 1892:

"So far as we can see, there is nothing in the statute of 1874, enacted to carry out the provisions of the new constitution of the State, that prohibits the incorporation of the Women's Missionary Board, and the election of the members by the General Convention wherever it may meet. The statute does not prescribe how persons may become members of the corporate body; that is left to be determined by the charter. The present charter so defines who shall be members of the corporation; if the Board were the corporate body, membership would still be regulated in the same way. In that case the General Convention could meet, as now, in any place agreed upon, and it would elect the members of the Board, consider all the missionary work, the financial policy, and the measures to be taken, and pass upon them with authority that would be

instructions to the Board. The Board, by its charter, would be subject to such instructions, and so would be more directly the servant of the whole body than under the present arrangement. If the election of the members of the board were made subject to the approval of the General Assembly, the direct relation to the Assembly and the unity of the whole work would be made complete. There would be no room for fear, or distrust, or centralization, for, as in the General Assembly, the whole body would always be represented and speak its will in the direct election of its representatives.

This is the constitution of the General Assembly and of the several boards under its appointment. The Assembly elects its trustees and they are the corporate body; it also elects the members of the several boards, and each board has its own charter, and all are subject to the instructions of the Assembly. It is true that the most of these charters were given under the old constitution, but there is nothing in the new, or in the statutes, that would require a different order if they were now becoming incorporate. The application would be to the court instead of the Legislature, but the organization and the powers would be the same. Indeed we do not see how it could be otherwise, unless there would be a radical change in the whole organization.

It may be objected that this would centralize power in the board. We think otherwise. There is now power in the board to carry on all the work; as proposed there would be no more. The General Society would always have the power to enforce its policy and wishes by the election of persons who would respect its will. That is the protection it now has; it would then also have the direct control of the board.

We are, therefore, satisfied that such a change in the corporation would be entirely legal. It certainly would be more direct in its working, and therefore more

satisfactory to all concerned. It would place the Women's Board on the same footing with the other boards, and co-operation with them would be without restraint or question. The Assembly would then, to the fullest extent, "conduct the missionary operations of the Church," and be "a bond of union, peace, concord and mutual confidence" in all the work.

We recognize fully the difficulties to be overcome in the organization of the women's work; we know perfectly that there has been only sincere desire to carry out the will of the Assembly, and to help every board to the utmost of the power of these earnest workers. We wonder that so few mistakes have been made. We rejoice in the great work already accomplished. We have made these comments in the interest of that work, and because, since the charter is already under consideration, now would

be the opportune time to make all the changes that may be found desirable.

Having carefully considered the legal points suggested in the foregoing editorial, I concur in the conclusion reached, namely, that "the Women's General Missionary Society of the United Presbyterian Church of North America," was duly incorporated, under the constitution and laws of Pennsylvania, and, therefore, has a legal, corporate existence. I am also of the opinion that the "Women's Board" could be incorporated, under the constitution and laws of Pennsylvania, in accordance with the plan suggested. In other words, it might be made to conform to the plan by which the trustees of the General Assembly of the United Presbyterian Church of North America are incorporated and governed.

A. M. BROWN.

THE OMAHA MEMORIAL.

The memorial which was presented to the last General Convention by Omaha Prebyterial Society and sent down to Presbyterial societies for action, presents a question to the Women's Missionary societies of our church which, we think, is one of importance.

The memorial provides for annual District conventions and a triennial General convention, instead of the annual General convention.

It was not designed to secure Synodical meetings, though so printed in the Minutes, but District meetings, thus avoiding so much expense for travelling long distances and securing to a much larger number the benefits of the annual meetings, where inspiration from contact and exchange of thought is a much more important feature than the business, necessary as it is.

These districts might possibly be 1st, Eastern, including all east of Ohio; 2d, Eastern Central, including all between Pennsylvania and the Mississippi; 3d, Western Central, extending from the Mississippi to the Rocky Mountains; 4th,

and Western; from the Rocky Mountains to the Pacific.

It has been suggested that the proposed change would render a change in the charter necessary. So far as this is concerned, if the strictures made by "R. N. E." in the February Magazine be correct, it very evidently needs to be changed anyway, and could be easily adjusted to suit the new arrangement.

The five members to be elected to the Women's Board could be nominated by the Board or by a committee appointed for that purpose at the triennial meeting. Then these nominations could be submitted to all the conventions to be voted upon, and the result would determine who should be the members.

Multiplying the copies of the annual report of the Board would be a very small matter, and this could be presented to each convention as reports of Boards of the church are before Synods. Then let such a report as is deemed necessary be made at the triennial meeting.

In many matters the annual convention can do no more than advise the

Board. This could be done as well by the District conventions, and, even in matters to be definitely settled, quite as satisfactory results could be reached by securing the voice of the larger number, and when the General Convention meets, time may be given for business of this character. If thought necessary, an advisory committee, comprised of members from all the districts, could be appointed to meet with the Board in case any matter should come up that, in the judgment of the Board, required the calling of such a committee together.

The great benefit of these conventions as now held, is the awakening and intensifying, as well as broadening, the interest in the work.

So few, especially from the West and West Central districts, can attend the meetings that not more than once in seven years can it be expected to meet in their bounds, while the real West need hardly ever expect to see it in their territory, and they can derive from them almost no benefit. The greatest good to the greatest number, and the best interest of the whole church is what we should all most earnestly seek. W.

Missionary Correspondence.

BUDGET FROM INDIA.

ANNUAL MEETING NOTES.



THE Annual Meeting was this year held January 8th to 15th, in the South Compound, Sialkot. As many as could be were accommodated in the two houses, and the remainder were in tents. All dined together in the chapel of Miss McCahon's boarding school.

All the members of the mission now in this country were present; and all the missionaries but Mrs. Caldwell, who was unavoidably detained at home.

It rejoiced the hearts of the old pioneer missionaries to note the growth of the mission in their day. Dr. Barr spoke of the time when he and Mrs. Barr were the only ones in this country, and now he looks over the tables to find his glance returned by forty who are here in the same work as himself. "Surely the Lord is in this place."

A very pleasant communion season was enjoyed on the Sabbath, which prepared us in mind and spirit for the business of the following week. Much busi-

ness was accomplished. "Lord God, establish thou the work of our hands."

The Presbyterial Society this year met for the second time in Dr. Barr's tent and conducted their exercises, business and devotional, in Urdu. The native sisters took part quite as freely as one could expect with their experience.

By way of diversion from the usual routine of business this year, we had a wedding in which Rev. G. W. Morrison and Miss Vina McGarey were the parties most interested. The company, consisting of our own missionaries and those of the neighboring Scotch mission, gathered on Thursday evening in Dr. Martin's parlor to witness the ceremony performed by Rev. D. S. Lytle, assisted by Rev. J. H. Martin. After a pleasant evening the happy couple departed amid a shower of rice and old shoes.

NOTES FROM THE FIELD.

Mrs. Holliday writes concerning district work in Pathankot district the following:

"My experience in district work has

been rather limited, but will tell you of our itinerating this fall. We left Gurdaspur November 12th by train, having sent our camp and horse and cart on to Pathankot the day before. "Our camp" consisted of a tent for ourselves and some small ones for servants and Christian helpers. Of course we had to have small tables and chairs, a little cupboard, stove, cooking utensils, a box or two for clothes and books and last, but by no means the thing of least importance, a good sized box of provisions. The tables are made so that the legs fold up and the chairs and cupboard also fold into small space. Everything goes on camels. Our cow traveled about with the camp.

We encamped at Pathankot for a few days, then started toward the hill country. Misses C. E. and R. T. Wilson accompanied us. In that part of our district the houses are somewhat scattered so that it is almost house to house visitation. Mr. Holliday would take his helpers and go in one direction and preach to the men, while the young ladies went in another direction to see the women. I generally stayed behind, because I could seldom leave baby to go to the villages. However a few times found me with Miss Wilson, and the women always listened attentively. They seemed to like the singing and grasped the meaning of the words quite well. The hill people are more cleanly in their manner of living than the people of the plain, but they are very bigoted. They seem to have more activity about them but they are so idolatrous! Everywhere one sees images of worship.

We went up among the foot hills of the Himalayas, then down to the plain again. Altogether we traveled nearly 115 miles and encamped eleven times. We were gone five weeks. Many no doubt heard the gospel for the first time, and some appeared glad to see the missionaries again. The word was sown in faith that the Lord of the harvest would bless his *own word*.

Mrs. Fife, of Jhelum, gives the following note of home life of the missionaries:

"One of the things about home life in India that would strike a stranger as peculiar is the fact that there is so little of it. We think we have a very pleas-

ant little home here in Jhelum, but we are never all in it for more than three weeks at a time. We came in from our district work just in time to put the house in order before Christmas. Then annual meeting began on January 8th, and continued a week, and now we are almost ready to go into tent again. We will stay this time, if all goes well, until it gets too hot to live in a tent, which will be some time in March. After that we will most likely work for awhile from public rest houses, which are situated in different parts of our district. Then until the last of May, or first of June, we will be at home, which will be our longest stay here during the year. In June, or sometimes earlier, the heat begins to tell on the little folks and their health, and often their lives depend on a speedy hill-going. I do not know of a mother in the mission who would not be glad to stay down through the summer if it were possible. It is only for her little ones that she goes in June. In September—the month of malaria and fevers—the gentlemen and young ladies go to the hills, and early in October all come down again to go to work with renewed health and vigor. The tenting season begins about the first or second week in November and continues, as I said, until in March, with an intermission for holidays and annual meeting. Before we start out we fold and put away our carpets, curtains, tablecovers, &c., and cover up anything that dust would hurt. Then of course, things have to be shaken out and aired and put to rights again when we come in. It takes a great deal of time, but they spoil so if left out.

The following note of interest from the Women's Missionary Society work in the "jungle," is given by Miss Corbett:

"Our local Women's Missionary Society met to-day; we had an interesting time and the women seem quite pleased to think that they can take part in this world wide movement. They give their mites cheerfully; and the poorest of them are always ready with their two pice. A pice is a copper coin worth about one half a cent. This is more for them than five dollars for many of the members of the home societies. They are very willing to work when encouraged and

and directed by us. Misses Young and Embleton were with us and seemed pleased with our little band. They said our women appeared to do as well as the majority of women in the home societies. We feel encouraged, and enter the new year full of hope for better results this year than last."

One of the peculiarities, or superstitions, of the people in one of the villages in Gujranwala district is noted by Miss Josie White:

"In my itinerating work I have often been impressed by village peculiarities and have noticed how rigidly the villagers adhere to them. Just before we came in to attend our Annual Meeting we were working in a part of the country known as the Bai and turned our faces homeward from Khangah, a village in which no one, for three hundred years, has slept on a bedstead. The story as told me by a descendant in the shadow of the founder's tomb, is as follows:

'Three hundred years ago Haji Diwari vowed that he, to please Allah, would never again sleep on a bedstead and that no one living in his village should ever do so. From that day to this we have slept on the ground.' And do you who are one of the chief men of this village sleep on the ground? 'Such was the command and putting some straw on the ground I make my bed on that. There are no beds in this village but those that have been bought for carrying out the dead on.' I turned to the masonry tomb with its dome-shaped roof. The door was opened, and looking inside I saw there the grave of Haji Diwari, who has such a wonderful influence over the people of this village. The grave was covered with a piece of old silk. Beside it was a small grave, that of a grandson. In an enclosure near by were the graves of a number of his descendants not covered over but all of hard masonry.

Respectfully submitted,

MARY B. REID.

Foreign Cor. Sec. Women's Board.

LETTER FROM EGYPT.

CAIRO, EGYPT.

DEAR FRIENDS:—The chief topic of thought and conversation here for weeks has been influenza, and no wonder, for it has entered almost every house, and sometimes laid its ban upon *all* the inmates, while again it selects one here and another there, touching one lightly and another heavily, but we are thankful that few have succumbed as did our lamented Tewfik.

The mission circle has not escaped and teachers as well as pupils have suffered from it.

We have here at present the annual meetings of Presbytery and Association. It is pleasant to welcome to our homes the missionaries from the different stations, yet all are not here.

Dr. Ewing is confined to his room with influenza, and every member of his family is a sufferer from the same disease. Mr. Ashenhurst is in the hospital with malarial fever, and Dr. Henry's

hands are too full with seriously sick ones to allow him to come just now. The native preachers and elders are nearly all here, making a goodly company, and "as iron sharpeneth iron" so we trust that the efficient workers thus being brought together may be blessed by the spiritual and social intercourse with one another and in devising plans for the extension of the Master's cause. May each feel his own responsibility in advancing the kingdom of Christ in this Mohammedan country.

Nine theological students have just completed their studies and are to be licensed at this meeting, thus swelling the number of workers for the upbuilding of Christ's kingdom. The question is often asked by travelers, "Do you meet with encouragement in your work?" In answer we might point to the number of churches with goodly congregations from Alexandria to Assiout; the number of schools scattered over the length and

breadth of Egypt; the importance attached to the education of women and girls now to what it was in past years; to the women taught to read in their own homes, and being read to from the word of God; to the spread of the Scriptures along the Nile valley. These and many other things encourage us to hope that Egypt is emerging from the darkness and degradation of centuries into the light.

A traveler, who a short time ago visited Upper Egypt, said she was surprised at the number of intelligent young men they met at the different places they stopped, and these told her that all they

knew was learned from the Americans. She said she felt proud of being an American.

We need more ladies so that this work among the women may keep pace with the work among the men, and we hope that the ladies at home may not only help us with their prayers and means, but that some may feel it their duty—yea and their privilege—to come to the field and take up the work, with its encouragements and discouragements, and help to make known the way of salvation to the Egyptians.

MARGARET WATSON.

A TRIP TO THE BAZAAR.

MY DEAR FRIENDS:

"We four" accepted an invitation to attend Dr. and Mrs. Barr home from the Annual Meeting, and make them a few days visit and see their field of labor and their work. Misses Corbett and Campbell, Dr. and Mrs. Barr are the only foreign laborers there. Besides these two there are no other European or English people in that city.

Mrs. Barr and Miss Campbell took us down to the city to see the native bazaar. Mrs. Barr, Misses Campbell and Young, rode in the tumtum (dog-cart) and Misses Logan, Embleton and I walked, it is only a little way. As we started we saw down towards the city a cricket field, upon which a great number of the native boys old and young were engaged in a lively game; but as we approached they hastily left the field and came down to the road to see us. "Kirket" as they call it, held no charms for them besides such a procession of English people, and they came flocking, gaping and staring, not unkindly but curiously. The procession grew larger and more promiscuous the further we went. Every group we came to, joined us, until we must have headed a

procession as large as the group of friends who waved us farewell from the Philadelphia dock, when the British Princess steamed away. That is the size of an ordinary crowd on short notice in this country.

The feature of this country which most impresses me is, the masses and throngs of people one sees everywhere and every day. There are so many thousands of villages and so many hundreds of cities and so many thousands of people in them. Consider that Sialkot is a city of 40,000 inhabitants and yet is not large enough to be marked on a common geographical map. Do you not see what vast proportions this gives to the work? "The harvest indeed is plenteous, and the laborers few." I am sure, I hope the sisters at home do not neglect to "pray the Lord of the harvest that He will send forth laborers into His harvest."

We drove the tumtum up the principal street of the city, and then when we wished to go into a side street to see the native shops, we had to leave it and all walk because it was too narrow for vehicles. We stopped at one shop after another, pricing native work of one kind

and another, jewelry, beads, ornaments of all kinds, embroidery, brass work, etc. These are kept to supply the wants and tastes of the natives. What few articles we purchased were with a view of sending home to dear ones in America, that they might get some idea of the fantasies in dress indulged in by the people in this country.

We went into the courts of a Hindu temple, and those in charge allowed us to come rather near and opened doors that we might see some of their idols. Oh! what hideous creatures they were. I am sure nothing can be more hideous except the evil expression in the faces of some of their priests and devotees. Miss Campbell felt she could not let the opportunity pass to speak a word for "the only true God our Father" "and the Son whom He hath sent" to these who worship, they know not what. She talked some minutes to them; they listened interestedly and attempted no reply. May the Lord bless His word.

We passed on, the crowd gathering as we went and almost blocking the very narrow street around us. The filth, nakedness and wretchedness of the children, and their elders too, is almost revolting; and the smells are very dense indeed. We went up into the second-story shop in one of the two-story buildings, and went out on the roof also. From the roof we had a fine view of the nearer trees, than when upon the ground. The Himalaya mountains looked very majestic too, as the declining sun shone upon them through a gorgeous cloud curtain in tints of purple, red, and gold. The

Oriental sunsets and cloud effects are something grand.

When we came down we wended our way back through the crooked narrow streets under the guardianship and protection of a native policeman, who, though he was rather tardy in his appearance, seemed to greatly enjoy the distinction of attending a party of English ladies through the city, showing his superior authority by pushing away the women and children and kicking the dogs. Under his gallant protection we reached our tumtum again, and slowly wended our way home, we four impressed that we had seen something of the circumstances under which our work shall be done. I am sure you will remember us in your "effectual fervent prayers" that our God who has promised "to supply all our needs" will aid us in quickly acquiring a thorough knowledge of the language and customs of the people, and of His word that we may be "thoroughly furnished unto all good works."

We are thankful to have been sent to India; thankful we are to be allowed to do a special work for our unfortunate sisters here, and thankful that we are sent by the women at home, and can feel we have their most earnest prayers for our success in the Lord.

May he ever "cause His face to shine upon you and give you peace," both in your societies and in your homes.

Yours for the coming of Christ's Kingdom.

MINNIE C. PARKS.

Sialkot, Jan. 26th 1892.

Young People's Department.

THE CHILD SAMUEL.

RECITATION.

"Hush'd was the evening hymn,
The temple courts were dark;
The lamp was burning dim

Before the sacred ark;
When suddenly a voice divine
Rang through the silence of the shrine.

"The old man, meek and mild,
The priest of Israel, slept;
His watch the temple-child,
The little Levite, kept;
And what from Eli's sense was sealed,
The Lord to Hannah's son revealed.

"O, give me Samuel's ear!
The open ear, O Lord!
Alive and quick to hear
Each whisper of thy word;
Like him to answer at thy call,
And to obey thee first of all.

"O, give me Samuel's heart!
A lowly heart that waits
Where in thy house thou art,
Or watches at thy gates;
By day and night, a heart that still
Moves at the breathing of thy will.

"O, give me Samuel's mind!
A sweet un murmuring faith,
Obedient and resigned
To thee in life and death;
That I may read with childlike eyes,
Truths that are hidden from the wise."

PROGRAMME FOR MISSION BAND.

FREEDMEN'S MISSION, CONTINUED.



KAST month we learned how God gave us a Foreign Mission work to do at home. (Before beginning the new lesson have a brief review of the principal facts of the last.)

Why ought we to be specially interested in this work and feel ourselves responsible in a peculiar way for their souls?

Because our nation did them a great wrong in forcing them from home and friends and native land and allowing them to be kept in cruel bondage.

In what condition were they when freed from slavery?

While some of them had learned the "Way of Life," many of them were in a worse condition of ignorance and vice than when in heathen Africa, and were in abject poverty without means or knowledge to help themselves.

If we repent of this sin against God, and earnestly work his will toward this people, will he forgive us and bring good out of the evil we wrought?

Yes. He can make the woful of man to praise him, and he may use this means to bring Africa to Christ.

[Have a number give an account of how Joseph was wickedly sold into slavery and God overruled it for good, and leader draw parallel.]

What kind of work have we undertaken to do for them?

Chiefly educational; but not mental only. We try to cultivate body, heart

and soul.

How is the work conducted?

By establishing day schools at as many different points as the Freedmen's Board can provide means to support, and employing teachers full of the missionary spirit.

Tell us further of the work.

The teachers tell the way of salvation daily in the schools, and teach good morals and manners, visit in the homes, conduct Sabbath-schools and prayer-meetings, organize Young People's Societies and mission bands. A lady, Miss Dennison, is employed at Norfolk as Bible reader to go from house to house and minister to souls and bodies. There are industrial departments of the schools, and Homes for children.

How many centers of work are established? Seven.

Name and locate them.

Knoxville, Tenn.; Chase City, Blue-stone and Norfolk, Va.; Athens, Tenn.; Miller's Ferry, Ala. and Henderson, N. C.

[Have the members get the exact geography of each station, and at least the Superintendent at each. The latter may be learned by referring to Dr. Vincent's article in March MAGAZINE.]

Have we any United Presbyterian congregations as a result of our twenty-nine years of work and prayer for them?

Five are reported, with a total membership of over 300; one at each station except Henderson and Miller's Ferry, the newest stations.

Do these figures represent all who have been brought to Christ?

No; very many have gone from the mission schools to their distant homes and connected with other churches.

What further proof have we of God blessing our work?

Two hundred and thirty-four pupils trained in our missions have gone into fourteen states as teachers in the public schools for their own race.

How many are they supposed to reach with their Christian influence?

They had the past year directly under their care 14,300 day pupils; and they conduct Sabbath-schools with as many enrolled.

How many missionaries are employed?

Five ministers and thirty-five teachers and workers. One of our ministers, the missionary in charge at Athens, Tenn., Rev. J. L. Cook, is one of the blessed fruits of our work. Educated at Knoxville with a theological course at Allegheny Seminary, he is now laboring for his own people. May God abundantly bless his labors and add to the work many of his brethren.

What part of all this work is directly under the care of the Women's General Missionary Society?

(Leader explain W. G. M. S.) The employment of Bible readers, industrial departments of the schools, homes for children and sending clothing and supplies.

How many industrial schools and Homes for children?

There are industrial departments at Knoxville, Chaco City, Norfolk, Miller's Ferry and Henderson, and a Home each for little boys and girls at Knoxville.

[Have a number give an account of the Homes. Refer to Magazine January, 1892.]

Why is this part of the work necessary?

The industrial schools, that the pupils may become useful, self-supporting citizens; and the Homes that orphan, and worse than orphaned children, may be cared for and taught to be good Chris-

tian home-makers.

How are these branches of the work provided for and maintained?

By the money contributed from the missionary societies through the Women's Board. [Explain the Board.]

Why is it necessary to send clothing and supplies to the missions?

The people are very poor, and many could not attend school if they did not have an opportunity to get clothing for a very small sum, and we can in this way provide them with plenty of good literature and help in the industrial work.

Have we Bible authority to consider such work truly missionary?

Matth. 25: 34-40.

Who is the Secretary of Freedmen's work from the Women's Board?

Dr. C. Jane Vincent, 71 Arch street Allegheny, Pa.

As stated in the first paper on this work, we have been able only to throw out suggestions. It would be impossible to crowd into two articles, in the space we dare occupy in the MAGAZINE, or in two days in "Band meetings," all that is of interest or that ought to be known about the work. I would like to have said something more particularly about the low spiritual and moral condition of the people, notwithstanding most of them think they are Christians, and of their pastors, who were but blind leaders of the blind. I would like to explain our system of giving *temporal* help so as to lead them into a spirit of self respect and independence. I wish every society could be made as familiar with the names of the missionaries as we are with our foreign workers. (I hope the time will come when we can have a list in the MAGAZINE of *all* the missionaries as we have of the foreign.) I will leave all this developing to the leaders as they bring the work before the young. If any think best, and to older Bands it would doubtless prove more interesting,

have some one give a general outline of the plan of work, and then ask members to take an imaginary trip to each station, having a different member for each, giving geography, history and all facts and items of interest that can be gathered. Information can be had from almost any

number of the **MAGAZINE**. A good plan is to write a letter to the superintendent at a station, (enclosing stamp for reply,) or to Dr. Witherspoon and Dr. C. Jaue Vincent. Also consult annual report of Freedmen's Board.

MERCER, PA., Dec. 7, '91.

In May, 1891, I gave six little people in my Sabbath-school class each 5 cents to trade on as a talent for the Lord, and they gained \$4.00. Some sowed seeds and tended the vegetables. Others raised chickens. One little fellow made chewing gum out of resin and sold it. (Not a very commendable trade, I know, but it would be purer gum than the most that is sold.) He made \$1.05 on the 5 cents. Another made \$1.50. We decided to invest some of it in tracts for them to distribute, to teach them to do Christian work at home. The tracts are in the form of a little paper called, "Gospel News," published in Cleveland, O. It comes every week for a year and only

costs 20 cents; thinking this would be a lesson to "*continue in well doing*," as they will be reminded each week, when the paper comes to their address, to give it to some one whom it may benefit, and so they may be trained to be workers for Him. The rest of the money we voted to give to home missions. I also induced each child to send for a little book called "Black Beauty," which I think every boy and girl in the land should read, as it would tend to lessen cruelty to animals, and can be had for only eight cents in postage stamps, by sending to Frank Miller & Sons, 349 West 26th street, New York City.

MRS. L. A. BRECKENRIDGE,
1st U. P. church.

Editorial Department.

PROGRAMME FOR ANNUAL MEETING.



THE Ninth Annual Meeting of the Women's General Missionary Society, will be held in the Eighth United Presbyterian church, Philadelphia, Pa., May 10th, 11th and 12th, 1892.

PROGRAMME.

TUESDAY, 7.30 P. M.

Mrs. M. M. Barkley, Argyle, N. Y., presiding.

Devotional exercises.

Greetings.

President's address.

Social hour.

WEDNESDAY, 9:15 A. M.

Devotional exercises, conducted by Mrs. D. M. Sleeth, Zanesville, Ohio.

9:45. Roll call.

Report of Sec. of Women's Board.
Committees appointed.

10:10. Report Treasurer of Women's General Missionary Society.

10:20. Report of Women's United Presbyterian Association.

10:40. Report of Treas. of Women's Board.

11:10. Conference: "The local society in its relation to the pastoral work in the congregation. What it is and how increase its efficiency." Opened by Mrs.

W. H. McMaster, Blairsville, Pa.

11:40. Business.

WEDNESDAY 2:00 P. M.

Devotional exercises, conducted by Mrs. J. L. Aten, Madison, Ind.

2:15. Report of Sec. of Foreign Missions.

Report discussed.

3:30. Paper, "Work and Workers in the Foreign Field?" Miss Ella O. Kyle.

3:50. Report of MAGAZINE Committee. Discussion of report.

4:20. Business.

WEDNESDAY 7:30 P. M.

Thank-offering service, in charge of Mrs. R. S. Finley, Xenia, Ohio.

THURSDAY 9:15 A. M.

Devotional exercises, conducted by Mrs. M. H. Boyd, Philadelphia, Pa.

9:45. Reading of Minutes and roll call.

9:55. Report of Sec. of Home Missions. Discussion of report.

11:15. Paper, "Home Missions," Mrs. Hattie E. Spicer, Colorado Springs, Col.

11:30. Report and discussion of General Assembly Committee.

12:00. Business.

THURSDAY 2:00 P. M.

Devotional exercises, conducted by Miss M. M. Smith, Wellsville, O.

2:15. Report of Sec. of Freedmen's Missions.

Discussion of report.

2:55. Conference, "The Mission Band; its relation to the Presbyterial and the General Missionary Society," Mrs. E. M. Hill, Pittsburgh, Pa.

3:30. Reports of committees.

Election of officers.

Business.

THURSDAY 7:30 P. M.

Devotional exercises.

Paper, "The Scriptural Rule of Giving," Mrs. W. T. Campbell, Monmouth, Ill.

Paper, "Our Young People," Lulu Dunbar, Uniontown, Pa.

Singing.

Paper, "Prayer, its place and importance in missionary progress,"

Mrs. J. L. Gilmore, Oskaloosa, Ia.

"Parting Service," conducted by Mrs. J. J. Porter, Allegheny, Pa.

Papers limited to fifteen minutes each.

NOTICE.

Blanks for annual reports of Presbyterian and Congregational societies were mailed Feb. 23rd, 1892, to the addresses of newly elected Secretaries as far as known, but the majority were mailed to the addresses of former Secretaries, who are requested to forward them to the proper parties.

Failure to receive blanks should be reported at once, in order that all may receive them in time to return April 10.

MARY W. PORTER,

Sec'y W. G. M. S.

The Committee on Entertainment are at work in Philadelphia. Arrangements will be completed and announcements made in next month's MAGAZINE, in ample time for delegates to act accordingly.

Delegates going to the W. G. M. S. in Philadelphia, using the Pennsylvania R. R. arriving at the Broad street station will take any car on 15th street, getting off at the church at 15th and Christian streets.

Delegates using the B. & O. road will take the Chestnut street car, exchange with 15th st., getting off at Christian st.

New material for the sewing school is always acceptable at the Norfolk Mission. As the spring approaches, gingham and white materials, for aprons, are needed as well as muslins and other fabrics such as are a necessity in every well appointed family.

A late number of the *Missionary Herald* gives an interesting account of the opening of the new church house at Takahashi, Japan, and says:

"The church has seen much persecution. On the flower-table stood a stone weighing four pounds, which was thrown against the preaching-place seven years ago, doing considerable damage. On its sides, in both Chinese characters, are the date of its arrival in the church and the words, 'Hakugwi Ishi (Persecution Stone.)' Other stones contributed in a similar manner were used as underpinning at the erection of this tasty building."

The Feb. number of the *Missionary Herald* thus appreciatively refers to the good work being done by our missionaries in Egypt.

EGYPT.

REFORMS AMONG THE COPTS—The United Presbyterian church of America is doing most excellent work in Egypt, and one of its missionaries, Dr. Watson, reports that there is an interesting movement now in progress among the ancient Christian sect of the Copts, numbering about 350,000. The Copts are in culture and education quite in advance of the people about them, and some of the best men have formed societies for benevolent purposes. They are strongly protesting against the superstitions and corruptions of their old church. The priests are ignorant and lazy. Dr. Watson says that there is not one in a hundred can read the vernacular correctly; they spend their time in mumbling masses for the dead. But the reformers, as they may be called, have rejected many doctrines and practices of the old church, such as worshipping of pictures, the confessional, and the intercession of the saints. In some churches the pictures have been removed and the Arabic language is used instead of the old Coptic, which is not understood by the people. Some of the meetings of these reformers differ little from those which are held in the Protestant congregations. The missionary evangelists and preachers are welcomed and frequently make addresses. The new movement, which is not political but has a deeply religious character, gives promise of great good and stimulates hope for the evangelization of Egypt.

The *Housekeeper*, published semi-monthly at Minneapolis, Minn., is very readable and full of practical hints, a good home companion. One year \$1.00.

Mrs. J. T. Logue kindly procured for us a plate of the Bohemian Girls' Home through Dr. Schauffler, who generously allowed the *MAGAZINE* the use of the cut free of charge. This illustration will give additional interest to the account of work among the Bohemians.

In accordance with the instruction of the General Missionary Society the Women's Board will publish leaflets which will be on sale at the next annual meeting of the society in Philadelphia. This will meet a felt want in the work of our church, as these leaflets are very convenient and helpful, and we hope and feel sure they will have a large circulation, as our ladies know and appreciate a good thing when they see it.

Rev. A. B. Johnson writes to the *Missionary Record* of his work in Indian Territory:

"Notwithstanding the many drawbacks and the peculiar nature of the work, we have had reasonable success. During the present year we have held hardly a meeting but what we have had conversions and additions to the church. About fifty full-bloods have been added to the church since last May."

ONE MONTH MORE.

What then? The annual meeting. Whose annual meeting? *Yours, dear sister*, whether you be present or not. Those who represent *you* in the foreign field, now in this country, will be present. What an inspiration! the delegates elect by *your* presbyterial society are even thus early realizing the responsibility and privilege of the occasion, and as your earnest, faithful servants are becoming familiar with the programme, the business, the questions that will arise for

discussion and decision. There is great need of your interest and prayers, that this meeting may abound in wisdom, unity, zeal, as well as numbers.

April 14th closes the treasurer's books of the Women's Board. Funds received later will go over to next year's account.

To lighten the labors of the closing days of the year, treasurers of Presbyterial and local societies, and all others who have remittances for our treasurer, will bear this in mind. The shortness of the time necessitates *promptness* in forwarding all gifts.

Women's Auxiliary Board, Etc.

REPORT OF WOMEN'S BOARD.

The March meeting of the Board was attended by eleven of the directors. Devotional exercises were led by Mrs. Heron, president. Prayer by Miss Sloan. Foreign secretary report having received the annual reports from the missionaries in India, with an account of the Annual Meeting held January 28th at Sialkot. Dr. White reports having treated 24,366 patients last year, and Dr. Johnson, 18,595 in the same length of time. These figures speak for themselves of the appalling suffering of the women and children in India.

Applications are being received by the committee for missionaries in Egypt. Three (3) names have been received and are under consideration. The committee consists of Mrs. Dr. Reid, Mrs. Mary C. Porter, Mrs. Mary Samson, Mrs. Anna R. Herron. Home Secretary reports from Mr. Alter and Mr. Speer, Warm Springs, Oregon. These gentlemen, being convinced of the necessity of the mission having the machinery necessary to prepare lumber for the buildings needed at this place, advised the purchase of a saw-mill with attachments, which was for sale. After careful examination, by parties competent to judge, it was decided to purchase this mill, at terms offered, less than one-half first cost.

Secretary was authorized to inform Miss Eliza Black of her appointment as bible reader for Warm Springs Mission,

Oregon.

Report from Miss Johnston, Omaha; has made 51 calls, 11 on strangers; average attendance at Sabbath-school, 49. Mrs. Nichols, of Monmouth, reports having made 35 visits. Miss Pollock, of Westmoreland Pres. is at Greensburg at present, has made 85 calls this month. Miss Elsie Williamson, missionary for Indianapolis, expected to be in that city March 3rd. Freedmen's Sec. reports from Miss Dennison 147 visits made in Feb., continued interest in spiritual affairs. Mrs. Cloud, Miller's Ferry, gives an account of the industrial work there; has five classes, graded from dress making to sewing *carpet strings*, as they call them; 600 yards of material needed at Chase City, for sewing school. Jan. and Feb. reports from Henderson, N. C.; Mr. Fulton and Miss Brownlee, say they will have money in the treasury when the garments made here are sold next month. Mrs. Gillespie, Sec. of Parsonage Fund, made a short report in regard to loans, notes, etc. Treas. received February, \$1049.84; Expenditures, \$1730. \$830 for Foreign salaries; \$140 for Freedmen; \$25 for library at Norfolk; \$200 for parsonage work. Miss Elizabeth D. Brown was appointed to sign R. R. certificates at the Annual Convention, May, 1892. Adjourned 6 p. m.

MARY W. PORTER.

Secretary Women's Board.

TREASURER'S REPORT.

Receipts for January, 1893.

[When not otherwise specified the money is from the L. M. S. of the place named.]

Foreign.—Londonderry, \$10; "A debtor to divine grace" to help send a lady missionary to Egypt, 10; Mexico, 21; Y. L. M. Circle, 2nd New Wilmington, 10; Smithville, 38; Hoopston, 10; Paxton, 20; Knoxville, Ia., 5.50; Oskaloosa, 5; Monroe Mission Band, Ia., 6.60; Union, Ia., 12; College Springs, Pres., 20; First Ohio Pres., 30; 1st Cedar Rapids, 5; Fairfield and Ligonier, 10; Unity Pa., 10; Y. L. M. S., Unity, Pa., 6; Bethel, Westmoreland, 5; McKeesport S. S. Primary Department, 5; Bamba Circle, 6th Pittsburgh, 20; McDonald Mission Band, 10; Aledo, 9; Davenport, 5; Scotland Ind., 5.50; Morea, 9; 1st Xenia, 25; Southern Illinois Pres., 10; Beaver, 8; Neshannock, 13; Rocky Spring, 7; Peter's Creek, 16; 1st Chicago, 20; Waterford, 20.

Salaries.—Miss Thompson, Muskingum Pres., 45; First Ohio Pres., 62.50; Miss Martin Mansfield, Pres., 62.50; Miss Smith, Kansas City Pres., 49.25; Garnett Pres., 32.95; Miss O. E. Wilson, Des Moines Pres., 60; Miss Hogg, 2nd Allegheny L. M. S., 25; Miss Young, College Springs Pres., 107.40; Dr. S. E. Johnson, 278.18; Miss Brown, Monongahela Pres., 100; Miss Strang, Southern Illinois Pres., 53.23; Miss J. White, Beaver Valley Pres., 350; Miss McCahon, Chartiers Pres., 53.50.

Miscellaneous.—2nd Monmouth Boy's Mission Band for India, 25; Rock Prairie, for India care Mrs. T. F. Cummings, 26.15; 2nd Allegheny for Mrs. Murray, Bible reader Gujranwala, 90; Tarentum, Zenana Egypt, 15; Mr. John H. Murray, Andes, formerly a member of Miss M. E. Turnbull's S. S. class, a request on his death bed, for Bible reader Dr. Johnson, 3.15; Logan's Ferry, Zenana India, 5, and Egypt 5; Oakland Chapel Pittsburgh, scholarship India, 25; Verona Mission Band scholarship, India, 80; 3rd Xenia for Egypt, 20; Jamestown O., Scholarship Sialkot, 25; 1st New Castle for Egypt, 17.50; Garrattsville, scholarship Sialkot, 25.

Hospital Support India.—6th Pittsburgh Bamba Circle, 5; 7th Pittsburgh, Y. W. M. S., 20; 9th Pittsburgh, 20.

Home.—Garner, on debt, \$25; 2d New Wilmington, Y. L. M. C., 12; Knoxville, Ia., 7; Oskaloosa, 5; Unity, Ia., 8; Fleming, 20; College Springs Pres., 20; First Ohio Pres., 23; 1st Cedar Rapids, 5; Unity, Pa. Y. L. M. S., 6; Mt. Pleasant, Westmoreland Pres., 12.50; McKeesport S. S. Primary Department, 5; Garnett, 5; Americus, 14.34; 2d Pittsburgh, 20; 7th Pittsburgh, Y. W. M. S., 10; from same for debt, 10; 33d St. Pittsburgh, 10; 2d Wilksburg, 12; Scotland, Ind., 1; Princeton, S. S. class of Miss Fannie Warnock, 12.75; 3d Xenia 20; Cedarville, 15; Southern Illinois Pres., 15; North Buffalo, 37; Peter's Creek, 10; Fall Creek, 10; OH City, 10.

Home Salary.—1st Allegheny Y. L. A. S. \$5; West Bellevue, 8 and for San Francisco, 7; West Bellevue S. S., 10; Springdale, 5; Bellevue, Y. P. M. S., 5; Oak Grove, Allegheny Pres., 10; Etna, Y. P. M. S., 5; Coanellsville, 5; Stewart's Station, 27; Braddock, 15; Bethesda, 10; 4th Pittsburgh, Y. W. M. S., 5; 7th Pittsburgh, Y. W. M. S., 20; Homestead, 10; Oak Grove, Beaver Valley Pres., for Salt Lake City, 7; Erie, for same, 10.

W. S. Indians.—2d Monmouth, Boy's Mission Band, \$10; 6th Pittsburgh, Bamba Circle, 10; 7th Pittsburgh, Y. W. M. S., 10; Scotland, Ia., 2; Princeton, "Willing Workers," for Little Indians, 8.50; Neshannock, 11; Rocky Spring, 5; Jamestown, Pa., 7.

Freedmen's.—1st Detroit, \$5; 2d Monmouth, Boy's Mission Band for Henderson, 10; New Concord, Y. L. M. S. for Chase City, 10; New Concord, "Earnest Workers" for Chase City, 6.70; Stone Valley for Henderson, 5; Stone Valley Mission

Band for same, 1; 2d New Wilmington, Y. L. M. Circle, 6; Monroe, 8; Service, Ia., for Norfolk, 5; Spring Ia. S. S.; West Bellevue, for Henderson, 20; West Bellevue, Gleaner's Mission Band for Miller's Ferry, 17; West Bellevue "Busy Bees," for Miller's Ferry, 7; College Springs Pres., 10; First Ohio Pres., 10; 1st Cedar Rapids, 5; Americus, 9.25; 2nd Pittsburgh for Salary, 50; 3rd Pittsburgh, for Henderson, 15 and for Miller's Ferry, 15; 6th Pittsburgh, Bamba Circle for Little Boys' Home, 10; 6th Pittsburgh, Ewing Band, for Norfolk Library, 25; 6th Pittsburgh, Y. L. M. S., for shoes Chase City, 30; 7th Pittsburgh, Y. W. M. S., for salary, 10; Ind. Home Knoxville, 5, and for Miller's Ferry, 5; Mrs. I. W. Grier, Verona, Knoxville, 100; Henderson, 100; Norfolk, 100; Chase City, 100; 8th Pittsburgh, Dorcas Society, 5; McDonald Mission Band, 10; Scotland, Ind., 4; Morea, 8; Princeton, 15; 1st Columbus, 5; Beaver Falls, 5; Oak Grove Beaver Valley Pres., 10; Rocky Spring, 10; also for Henderson, 10; Washington, Pa., 47; Cross Roads, 19.25; Venice for Henderson, 19.11.

Little Girls' Home Tenn.—1st Monmouth to re-furnish a room, \$40; 2nd Allegheny, Ladies' Aid Society, 30; College Springs Pres., 12.50; North Bend, 10; 1st Pittsburgh, 55; 3rd Pittsburgh, "Christian Workers," 55; 7th Pittsburgh, Y. W. M. S., 55.

Church Extension and Parsonage Fund.—1st Detroit, \$5; Garner, 7.90; Nortonville for South Omaha, 2; Nortonville Children's Mission Band, for South Omaha, 1.50; 1st Allegheny, L. H. M. S., 25; West Kortright, 2.30; Argyle, 15; First Ohio Pres., 13; Ingram, 10; 6th Pittsburgh, Bamba Circle, 20; 7th Pittsburgh, Y. W. M. S., 5; 1st Columbus, 10; Colorado Springs, first payment on loan for Parsonage, 87.50; Rocky Springs, special for Ellwood church, 5.

Ministerial Relief.—First Ohio Pres., 8.10; 6th Pittsburgh, Ewing Band, 15; 7th Pittsburgh, Y. W. M. S., 5; 1st Xenia, 10.

Orphans' Home, Allegheny.—Logan's Ferry, \$7; Scotland, Ind., 1; North Buffalo, 5.

Children's Memorial Hospital, Allegheny.—3rd Xenia, "Willing Workers," \$22.

Aged People's Home.—Rev. J. T. Brownlee, D. D., 10; North Buffalo, 5; Wheatland, 10.

Contingent Fund of W. G. M. S. and W. B.—Mrs. Mary B. Reid, \$18; Westmoreland Pres., 5. Interest on deposits, 89.04. E. J. SLOAN, Treas.

CORRECTION.—January MAGAZINE, in the miscellaneous department of Treasurer's report credit should be given to Mrs. W. W. Grier, Verona, Pa., for \$100 to purchase medical instruments for Dr. S. E. Johnson, India, instead of Mrs. L. W. Grier. E. J. SLOAN, Treas.

PROGRAMME FOR MONTHLY MISSIONARY MEETING.

Christ, our passover.—1 Cor. 5: 7.

Sing psalm 51, 7-9, 78.

Read Isa. 53.

Paper, "Institution of the Passover."

OUR PASSOVER.

I. For whom the sacrifice avails.

(1) Those sheltered behind the blood.

The household of faith. Acts 10: 43;

Romans 10: 12, 13; Acts 2: 39; 1 Peter 1: 18, 19; Col. 1: 12-14.

The blood of the lamb was to be sprinkled upon each door; So the blood

of Jesus Christ must be applied to each individual sinner before it can deliver from condemnation.

(2) Those who feed upon him.

The lamb was to be eaten by the household. So the believer while sheltered by the blood of Christ draws his nourishment from him. John 6: 51; Heb. 3: 14.

II. Character of the sacrifice.

A lamb without blemish. John 1: 29; Heb. 7: 26; 2 Cor. 5: 21; Heb. 9: 14; 1 Peter 2: 22.

Additional proofs of his sinlessness.

1 Christ asserts his own freedom from sin. John 15: 10; John 8: 29.

2 His disciples believed him sinless. 1 John 1: 3-5; Acts 3: 14; Heb. 4: 15.

3. His enemies could find no fault in him. Math. 26: 60; 27: 23; Luke 23: 4; 23: 14, 15.

(1) Contrast in the victims.

That an irrational lamb; this the Eternal Son of God. John 1: 29; Luke 3: 22; Heb. 10: 1-4.

(2) In the repetition of the service. Heb. 10: 10-14.

III. Influence upon our lives.

At the Passover the Jews were commanded to put away every particle of leaven. Deut. 16: 4. So those who are sheltered by the blood of Christ, their Passover, must put away sin out of heart and life. The influence of Christ's death is not only toward *salvation* but toward *holiness*.

If we are his we must depart from evil. Rom. 6: 11; Gal. 2: 20; 1 Peter 4: 1, 2; Rom. 12: 1.

Prayer should be offered for the Women's General Missionary Society, that the Spirit's presence be felt and that through this meeting the cause of Christ may be advanced.

Sing psalm 101, 1-3, 75 & 68.

Business. Prayer.

MRS. J. A. CLELAND,
New California, O.

QUESTION DRAWER.

[Address communications for this department to Miss E. W. Pollock, 148 E. 7th st., Erie, Pa.]

Ques.—Will all who are present at the General Society next May, glean choice bits of information which will be profitable to the readers of the Magazine, and send them to the editor of this department?

Our 16,000 Indians are now citizens of the United States. During the year patents to land have been issued to 2104 persons; 2830 patents are ordered, 1520 are approved, and all allotments are in progress.

The amount of acreage in the 133 reservations in 1890 was 104,814,849 acres. That has been re-

duced some twenty million acres. The appropriations, for educational work the past year were \$2, 216,650 or an increase of 20 per cent; for contract schools, 601,000. The total enrollment is 17,925—1549 more than last year; and 100 individuals are in public schools paying \$10 per quarter.—*Missionary Review*.

SUGGESTIONS.

In response to the question as to how the minutes of the General Society shall be published, and the earnest request that all societies should take action on the question, and report this action to the MAGAZINE, we have received answers from six societies in favor of having the minutes published in the MAGAZINE. We hope that the other societies have considered this question, and will vote accordingly, through their delegates at the May meeting. We would also suggest that the subject of leaflets be well studied by societies and delegates, that they may be able to lend a helping hand to the committee who are doing this work. The Omaha memorial should be carefully considered. We have no doubt that some of our Western Presbyteries will not be represented at the meeting, because they cannot afford to send a delegate. Last year, Le Claire Presbytery sent a letter, because they were not able to send a delegate. In discussing this question let us, like Paul, "Please all men in all things, not seeking our own profit, but the profit of many, that they may be saved." The success of any meeting depends chiefly on the preparation made for it by the members.—Ed.

The Women's Missionary Society of the Sixth United Presbyterian church, Pittsburgh, Pa., voted negatively on the question of printing the minutes of the Women's General Missionary Society in the MAGAZINE for the following reasons:

1st. It is irregular. The minutes monopolize the July number of the MAGAZINE, which has been paid for by the regular subscription, but because of the extra expense incurred in printing, the subscribers are called upon to meet the required amount or take it from the mission treasury of local societies.

2d. It is unjust. Some societies contribute more than others, for which they receive no equivalent.

3d. It is inconvenient. To mission workers who file magazines and reports—eleven numbers only, while the twelfth one must be filed as a report. Inconvenient also, because the minutes are not complete in this form. The reports of the secretaries which have been made as brief as practicable, must be still further abbreviated, as the Magazine Committee find it impossible to print them in full, and during the past year papers presented at the last Convention appeared in different issues of the MAGAZINE, all of which is a very unsatisfactory arrangement for those who make a practical use of the minutes.

4th. The supply is greater than the demand. The minutes in detail are not read by all the subscribers of the MAGAZINE, rendering it unnecessary to publish such a large number of copies.

Give the "Workers" the minutes in pamphlet form and allow the Magazine Committee to publish such parts of the proceedings of the Women's General Missionary Society as shall be of special interest to the general reader.

RESOLUTIONS.

The village of Salem, New York, has not been exempt from the ravages of the prevailing disease, and the Missionary societies have suffered with the other branches of church organization. We have to record with regret the decease of three ladies, Mrs. Martha Cruikshank, Mrs. Robert Shaw and Miss Mary J. Fairley.

The first was connected with the Young Helpers. While a children's society, it admits adults, calling them "Honorarys," and as Miss Fairley belonged

both to the Women's Missionary and the Young Helpers, the loss is doubly great. Mrs. Cruikshank for many years gave active service, and was really a directress, without the name, preparing work at home with the utmost painstaking, and showing the children how to sew at the meetings. She also dropped many quiet hints as to deportment, when the little ones were together, and through her influence they have learned valuable lessons which will last during their life time. May we not say that what she has instilled into mind and heart will bear fruit throughout eternity?

She passed from earth the last of January, and as we gathered at the funeral from one to another the words were whispered, "Mrs. [Robert Shaw has just died!]" Her illness was short and severe, following the death of her husband the week before; she left behind her an only child, a daughter, bereaved indeed and desolate. As Mrs. Shaw lived in the country, on a hilly and inaccessible road, it was not in her power to attend the monthly meetings of the Women's Missionary Society with the regularity she would have liked, but her interest never flagged, and the liberality which she perseveringly evinced was an example to all. She will be sadly missed.

There remains to note the demise of Miss Fairley, a member of two organizations. As we have said, she did her duty in both. With patient fingers she stitched at the counterpanes made by the ladies for sale, and always appeared at the little people's "Quarterlies," with her thank-offering or her annual dues, as the occasion arose. "To her power, yea and beyond her power, she was willing of herself." How well we remember meeting her in the street, awhile ago, holding in her hand several "blessing boxes" which had just been distributed. "This is mine," she said with a smile; "and I am going to take these to others who could not come."

The Young Helpers had been unsuccessful one time with a piece of work they had attempted. In despair at the uneven seams, the writer took it to Miss Fairley, who with unwearied industry ripped to pieces, straightened and rearranged, taking precious time from her own sewing and taxing her failing eye-sight, dimmed by disease. Some weeks later, she whispered in my ear, after church, (apologizing for mentioning such a matter on the Lord's day) "the work is done if you will send for it." She refused any payment, but when it was insisted on, received it, and at the next anniversary, brought the same with a happy look, and cast it into the Treasury of the Lord. Well might it be said of her, "she hath done what she could."

At the risk of making this article too long, one more incident must be related. Soon after New Year, Miss Fairley communicated to one of the Young Helpers that she had a number of papers she would like to send off if they would be acceptable. It was suggested that they might go to a school for colored children where out-of-date lesson helps can be used. "She would have them all ready, tied into packages," she said if some one would come at a certain time to carry them away. The little girl who went was surprised and amused at the "big bundles" of "Bible Teachers," Sunday-school Times, etc., and had to make more than one journey to convey them to the place from which they were sent off. They were the accumulations of several years, carefully preserved after reading, then sewed in a neat and orderly manner. We know now that she who had used them was aware that her days on earth were nearly over, and had thus "aether house in order" before the summons should come. Those papers are even still giving light to those who sit in darkness, while she has gone beyond the valley of the shadow of death, and "dwells in the House of the Lord, or ever." COR. SEC. YOUNG HELPERS.

"At eventide it shall be light." So we all felt when we learned of the quiet, peaceful falling asleep of our mother and co-worker, Mrs. Mary Shaw, who for so many years had been an earnest devoted member of the United Presbyterian Church, of McKeesport, Pa., and who on the evening of January 31st 1892, rested from her labors; one whose place in the sanctuary was never vacant and to whom attendance upon the public exercise was ever a present pleasure and duty.

In her death the congregation has lost one of its most faithful and earnest workers, sparing neither time nor money when the interests of the church were concerned, always ready for every good word and work; the Ladies' Society, one in whose counsel and advice they could safely trust, one whose first thought was the "Glory of God and good of her fellow beings," who following the example of Him whom she loved and served, went constantly about doing good. For as the fragrance of beautiful flowers so was the influence of her quiet, gentle life upon those with whom she came in contact. And now we bid her a loving farewell, and while sorrowing that we shall see her face no more yet rejoicing that as she loved the cross she now wears the crown. We sorrow not as those who have no hope but feeling our loss is her gain, for she dwells in that beautiful city whose builder and maker is God.

May we who abide for a little hear the voice of those who have gone on before saying unto us, "Follow me even as I have followed Christ."

Her family of five daughters and one son, for whose welfare their mother showed such tender solicitude, whose every interest was dear to her heart, and although growing old yet she still carried them ever in her arms, and when tired and sorrowful, they there found rest and peace, and now sorrow deeply yet submissively, knowing that what they know not now they shall know hereafter. Sad and lonely may seem the rest of the way, but looking through their tears, may they behold the bright bow of promise spanning the heavens, as they listen to the words, "When thy father and mother forsake thee, then the Lord will take thee up." And as they are carried in thought to the beautiful cemetery where rests the body of their beloved dead may they look up and beyond time and sense and see her clothed in the spotless robes of the Redeemer's righteousness, and hear the gladsome song, "Unto Him that loved us and washed us from our sins in his own blood, be glory and dominion for ever and ever, Amen." May they be enabled from the heart to say, "Thy will be done."

Resolved, That a copy of these resolutions be given to the family of the deceased, and published in the Women's MAGAZINE. COMMITTEE.

MCCAUGHAN.—February 6th, Mrs. Jas. McCaughan, of Superior, Neb., in her 60th year. Resolutions by Ladies' Missionary Society, of Superior, Neb., on the death of Mrs. Jas. McCaughan.

WHEREAS, God has entered the bounds of our society and removed from our midst our worthy sister and President, thus reminding us that in the midst of life we are in death.

Resolved, 1st,—God has taken away to her reward one whom we thought could not be spared. "He gives to his beloved sleep." The Society has lost an earnest, faithful member. By her quiet christian character, devotion and charity, we are called upon to imitate one whose first thought was the kingdom of God and his righteousness.

2nd,—That we acknowledge His right to do what seemeth good, and bow in submission to the will of the Divine Master, who maketh all things work together for good to those that love him. She has left us a shining example of Christian

womanhood, because she lived we are the better.

3rd.—Let us so live that when our summons comes to receive a reward for the deeds done in the body, after the years of toil and service for the furthering of his cause here, we may be again a united unbroken band, before his throne to serve Him day and night in his temple.

4th.—We extend our sympathy to the bereaved ones and commend them to God who alone can sustain and comfort them in their affliction.

Mrs. B. C. AMBERSON,
Mrs. J. B. GRAY,
Mrs. T. H. ALLISON, } Com.

Resolutions on the death of Mrs. Rev. David Thompson, a member of the Ladies' Missionary Society, of the 2nd Church, Monmouth.

Inasmuch as God in his unerring wisdom has seen fit to remove from our Society an aged, worthy member, Mrs. Rev. Thompson.

Resolved, That in this bereavement we recognize a call to more faithfulness and deeper consecration to the Master's service.

Resolved, That in her death we are not unmindful of the loss we sustain. Through the infirmities of age she could not often meet with us, yet we were sure of every good work meeting with her approval and cordial sympathy.

Resolved, That we record a tribute to her faithfulness in the performance of christian duties, and testify to her sterling character, and untiring devotion to her Saviour and liberality in his cause. Her life was well lived. To her to die was gain.

Resolved, That we extend our deepest sympathy to the aged husband so lonely, to the daughter in Egypt, and all other bereaved ones, and commend them to the Saviour whom she loved. COM.

Expression of Ladies' Missionary Society on the death of Mrs. A. P. Gibson.

Again the reaper Death has entered our midst and taken a loved member from us, and while we submit to the Father's will that she should be with him above, we sorrow at parting with this sister. Hers was a gentle, friendly nature. Strong in her convictions of right, her faith was not wavering; her life was active, always ready to lift up the neglected and downfallen.

Her character had many excellencies. Her service here is ended, but we are assured that eternal peace is her reward. COMMITTEE.

Action of the Women's Missionary Society, of the 2nd United Presbyterian Church, of Monmouth, Ill., on the death of Mrs. Elizabeth Brown Graham.

WHEREAS, It has pleased our Heavenly Father to call home to her eternal rest our dear sister, Mrs. Elizabeth Graham,

Resolved, That we would bow in humble submission to his will who doeth all things well, feeling assured that our loss is her eternal gain. In her death our church and society have lost an earnest and devoted member, wise in counsel, generous in contributions; one whose heart and hand were responsive to every good work. For the privilege of her companionship for so many years we would render thanks to our Heavenly Father. May we follow her example as she followed Christ.

"Blessed are the dead that die in the Lord, yea saith the Spirit they do rest from their labors and their works do follow them."

We would tender our sympathy to the sorrowing husband and children.

Resolved, That a copy of this memorial be given to the family of our deceased sister; that it be recorded in the minutes of the society, and published in the WOMEN'S MAGAZINE.

COMMITTEE.

The following is a memorial adopted by the woman's missionary society of the United Presbyterian Congregation of Cambridge, N. Y.

We recognize the hand of Divine Providence in the removal of our dear sister, and co-laborer, Mrs. Margaret Law Marshall. And while we as a society mourn the loss of one of our oldest members, we bow in humble submission to our Heavenly Father knowing that He doeth all things well. We bear testimony to her faithfulness, to her interest, and liberality in all departments of mission work. We shall profit by the lesson of her life, and in her death we look for the fulfillment of Christ's prayer, "Father I will that they also whom thou hast given me be with me where I am." We extend our sympathy to bereaved friends, and request the publication of this notice in the Women's Missionary Magazine.

By order of Society.

A REMINDER.

All communications for the Women's Missionary Magazine are to be addressed to Mrs. W. C. Hutchison, Xenia, O.

Complaints for non receipt of Magazine, remittances for subscription, change of address Mrs. J. G. Carson, Xenia, O.

Resolutions, notices of deaths, &c., published in the MAGAZINE, will be charged for at the rate of one cent a word, payable in advance; persons sending in such articles can easily calculate the cost and remit the amount with the manuscript.

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